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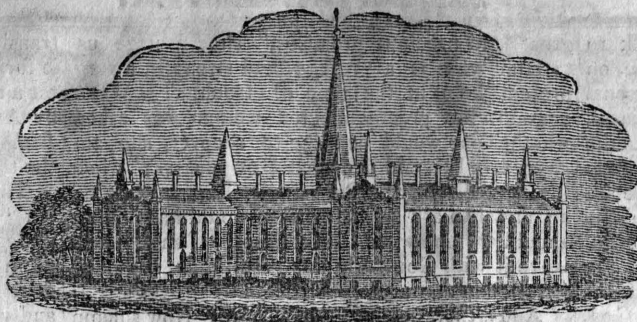
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. II.

GAMBIER, OHIO, FRIDAY, DECEMBER 23, 1831.

NO. 17.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

From the Southern Religious Intelligencer.
LONDON June, 1831.

What a city is London! From the top of St. Paul's, an elevation of 414 feet, I have endeavored to estimate its extent. Imagine yourselves on the pinnacle of your highest edifice. Survey an area of ten miles square, and excepting the river that passes through it, crossed by numerous bridges, and covered with vessels of every description; let your city overspread the whole, that is London. Suppose next that you have the whole population of Virginia and North Carolina, or of the two Carolinas and Georgia, assembled and residing in that one city.—That is the population of London. It is a congregated world. Men of all nations, of all languages, of all religions, of all trades and pursuits, in every class of society, and of all descriptions of character are here assembled. Every department of business and of pleasure is occupied. Every conceivable mode of acquiring or of spending property; of redeeming or of wasting time; of doing good or ill, is here exemplified. We have seen the king, and we have seen the beggar; the man of stars and robes in the House of lords, and the creature of crusts and rags in the street, and at each extreme perhaps, and certainly among intermediate grades, we might find all that is base, the most exalted virtue, and the blackest depravity. They are all here. The stages and steam-boats are ever emptying into this great receptacle the precious and the vile of the whole kingdom. Indeed all kingdoms bring their glory and their abominations, into this mammoth metropolis, for she sitteth a queen among the nations.

One's interest in London is heightened by the connexion which we trace between the streets and the edifices of every part of it, and the history of other times. We recall the names of men, in high or in humble stations; sacred or desecrated, whose lives were a blessing or a curse to their generation. Here they lived. Here they inflicted or they suffered wrong. Here they wrote, they preached, they fought, they died, and there are they buried. In the Westminster (west monastery) Abbey “the kings, the great men, the rich men, the chief captains, and the mighty men,” “lie in glory, each one in his own house.” Marble has there preserved the names, and frequently wax has preserved the features, of those who were conspicuous in their day for little else than elevated station, and excessive wickedness.—Many for success in war, for political sagacity, for literary attainments, and a few for their piety, have been elevated to a niche, in that house of God, as candidates for immortality. But the genuine register of immortality is not kept in those halls. The names there recorded were more frequently of the great, than of the good, and many of them, the student of history must fear, will not be “found written in the book of life.” Better, far better and happier is a Christian beggar, than an unchristian king.

Prince or pauper, however, there is one event to all. And whether the deserted dust was conveyed in state to Westminster Abbey, or carted unnoticed to the “beggar's corner,” it matters little. They shall all be made alive, and the Lord knoweth them that are his. Most affecting it is to think

that as the former generations, high and low, have all passed away, and are clean gone: so the present generation is passing, and will soon be in the dust beside them.

Feeble as theirs, our mortal frame,
The same our way, our hours the same,
From scenes of duty, means of grace,
To God's tribunal all must pass.

Of the preceding generation a few hoary relics will of course be found among the junior race, like aged oaks amidst a forest of younger growth. Among the most interesting of these survivors you would consider the Rev. Rowland Hill, and the Rev. George Burder. With the latter, particularly through his Village Sermons, American Christians have been long acquainted. Mr. Hill and his chapel belong nominally to the Established church, but actually he is uncontrolled, perhaps uncontrollable, by the Bishop of London. His chapel is supplied several months in the year by some of the more eminent Independents, as Mr. Jay of Bath, whom I had the pleasure of hearing, Mr. James of Birmingham, Dr. Raffles of Liverpool, and others. His curate reads the church service, after which the dissenting brother comes in, and continues the worship by a hymn, a prayer, and the sermon as in a dissenting chapel.

In representing Mr. Hill as uncontrollable, I only allude to the eccentricity of his mind, and to the decidedly evangelical character of his sentiments. He is represented as entirely opposed to dissent, and yet very frequently he will have dissenters in his pulpit. That is, his love to Christians of all denominations, is greater than his regard to those forms which keep Christians asunder. A friend in illustration of his religious character, observed that a gentleman introduced, and as he thought recommended a young acquaintance to Mr. Hill by remarking that he was *born a churchman*.—“Born a churchman, said he, what good will it do him to be born a churchman? *Is he born again?*”

POWER OF THE BIBLE EXEMPLIFIED.

The following interesting narrative has been forwarded for publication by the clergyman who attended the subject of it in her last days. Our readers may rely with confidence upon the truth of its statements:—*Episcopal Recorder*.

On the 8th day of November, 1831, died Madame M—, a French lady, in the seventieth year of her age. She was a woman of strong understanding, varied intelligence, and dauntless resolution. Her personal intrepidity saved the life of her husband, in the general massacre of the whites at St. Domingo. She had encountered various vicissitudes of fortune; and spent the last years of her life in a little village of New-England. For more than half a century, she lived a strict *Papist*; treading the continual round of prayers, fastings, confessions, penances, absolutions, masses, sacraments, and outward observances, prescribed by the Roman Church. All these ceremonials, however, failed to give her peace in believing, and joy in the Holy Ghost. Whenever she was sick, the dread of death alarmed and agitated her spirit; nor did she derive comfort from doubling the quantity of external duty, prescribed by her priest. Latterly, she was struck by the contrast to herself exhibited in the conduct of a female domestic, a member of the Methodist Church. This woman was punctual and conscientious in the discharge of her humble duties; and was evidently contented, cheerful, and hap-

py. The religion of this servant, said Madame M—, makes her happy; but I have no comfort in mine; although its observances consume so large a portion of my life. At this time, however, she did not inquire into the nature of that religion which imparted peace to her domestic; but began to study Voltaire, and other infidel writers, in order to brighten her intellect by the illuminations of philosophy, *falsely* so called. She was now more miserable than ever; testifying in her own experience, that even a corrupt religion is better than no religion. After suffering some time the horrors of infidelity, a friend lent her a *French Bible*, which she perused earnestly, incessantly. By the blessing of God upon *his own word*, she soon discovered the strait and narrow path of truth, lying between the heartlessness of unbelief on the one hand, and the mockery of an idolatrous superstition on the other. She procured a French Bible for herself; and made its contents her constant study. For several successive days, she shut herself up alone in her room; reading her Bible, and praying to God for light. During this time, she requested not to be interrupted, not even by her husband; from whom she always received the most marked, affectionate attention. At the end of this struggle, she sent for her husband, and told him, that she had been supplicating her Maker to pardon her sins for Christ's sake; which she humbly hoped he had now done. From *this moment*, the sting of death was drawn; and she, who had always before so much dreaded its approach, conversed calmly about her own probable dissolution; and pressed upon her husband the necessity of *instantly* seeking an interest in the Saviour. She now desired to receive the sacrament; her husband proposed to send for a Roman Catholic priest to minister to her a mass, as had been done, in numberless prior instances. She answered, *no*; the Savior commands, in *His word*, that we eat bread, and drink wine, in remembrance of his dying love; and *who* is the pope? *what* is any man? that he should dare to substitute a *wafer*, and call it the *very body* and blood of Christ, for the bread and wine, appointed by God himself? She desired that a *Protestant Episcopal Clergyman* might visit her, which was done: and the clergyman finding that the spirit of God *had*, indeed, led her to the *only* way, the truth, and the life, agreed to administer the sacrament to her. Some of the best established, most experimental Christians in his Church, partook of this holy ordinance with her, in *her* sick and dying chamber. It was a solemn, touching season; she exhibited all the faith, fervor, devotion, tenderness, and love, of a recent convert, *just* emancipated from nature's darkness into God's marvellous light. She was disabled by sickness from attending public worship; she never was within the walls of a Protestant Church; but, when on the Sabbath, she saw people passing her window, on their way to the sanctuary, she would weep profusely, that she was prevented from going up together with them to the house of God.

When the Protestant Clergyman visited Madame M—, he found her suffering in the extremity of *bodily* distress; but she made no complaint, and scarcely alluded to the severity of her disease. Her conversation was directed to her *spiritual* state. Her chief anxiety, however, was, that her husband might likewise be brought to a saving knowledge of the truth. I pray for him, said she; and when

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IMMORTALITY OF THE SOUL.

There are three principal proofs of the immortality of the soul: the first is, from the nature of the soul itself, and particularly from its immateriality: the second is, from its passions and sentiments, particularly from its love of existence, its horror of annihilation, and its hopes of immortality, with the secret satisfaction it has in doing right, and its uneasiness in doing wrong; thirdly, from the nature of the Supreme Being, whose justice, goodness, wisdom, veracity, are all concerned in this point. But there is one more argument of great weight, which is not generally taken much notice of, and that is, an argument drawn from the perpetual progress of the soul unto its perfection. How can it be supposed, that that which is capable of such improvements, should fall into nothing almost as soon as it is created? A brute, in a few years, arrives at a point he can never pass; and having received all the endowments he is capable of, were he to live ten thousand more, he would be the same thing that he is at present; if it were so with the human soul, all her faculties full blown, and incapable of further enlargement, it might then drop into a state of annihilation; but the soul can never, in this world, take in its full measure of knowledge and enjoyments; it has capacities which can never be fully gratified, and talents which can never be properly exerted. This world is, therefore, only to the soul a nursery for the next, and afterwards it will be transplanted into a more friendly climate, where it will be able completely to exert its noble powers, and flourish to all eternity. The single consideration of the progress of a finite spirit to perfection, should be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherubim, which now appears as a god to a human soul, knows that the period will come about in eternity, when the human soul shall be as perfect as himself now is. With what astonishment and veneration should we look into our souls, which are so capable of improvement, and of receiving such increasing spiritual pleasures. The soul, considered in relation to its Creator, is like one of those mathematical lines, that may draw nearer to each other for all eternity without a possibility of touching: and can there be a thought more pleasing, than to consider ourselves in the way of perpetual approaches to Him, who is not only the standard of perfection, but of happiness?

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"If statesmen and political bodies formerly too much approximated to the character of divines, they have surely now gone, to a fearful degree, into the opposite extreme; when their proceedings scarcely bear the trace of a reference to the Scriptures, the providence, or the will and favor of God, or to those rules He has given to direct the conduct both of nations and individuals.—Alas! in our public transactions we seem to have at least grown ashamed of Christ and of his words, if we have not gone the length of declaring that we will not have him to reign over us." We may flatter ourselves that we have cast off the narrow bigotry of former ages, and have made great advances in illumination. But if this is to be shown in the exclusion of religion, true and practical Christian religion, whether from our public councils or our private habits, "the light that is in us will be found to be darkness."—Scott's Continuation of the History of the Church, Vol. p. 488.

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"If statesmen and political bodies formerly too much approximated to the character of divines, they have surely now gone, to a fearful degree, into the opposite extreme; when their proceedings scarcely bear the trace of a reference to the Scriptures, the providence, or the will and favor of God, or to those rules He has given to direct the conduct both of nations and individuals.—Alas! in our public transactions we seem to have at least grown ashamed of Christ and of his words, if we have not gone the length of declaring that we will not have him to reign over us." We may flatter ourselves that we have cast off the narrow bigotry of former ages, and have made great advances in illumination. But if this is to be shown in the exclusion of religion, true and practical Christian religion, whether from our public councils or our private habits, 'the light that is in us will be found to be darkness.'—*Scott's Continuation of the History of the Church, Vol. p. 498.*

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RELIGIOUS INTELLIGENCE.

KENTUCKY.—New Parishes have been organized in this diocese, as follows:—At *Hopkinsville*, by the name of "Grace Church," of which Rev. G. P. Giddings has been chosen Rector, and in the town of *Henderson*, at the Red Banks, on the Ohio river: "a considerable number of Episcopalians are found at this place, desirous of uniting in Christian communion, and of obtaining the services of a clergyman." Four little communities—Russellville, and three adjoining—are said to be ready and anxious to organize parishes, and obtain the services of a clergyman. We have made these statements from an article in the *Episcopal Recorder*, the writer of which observes—

"Let me inquire, are there not some clergy of the Church less interestingly, and less usefully employed, than if they were in the act of feeding these sheep in the wilderness? We do not ask men who are actually settled, and actively employed in the work of the ministry, to relinquish the people whom they love, and by whom they are beloved, and come over and help us. We do not ask any to abandon a comfortable situation, and share the toils and privations of a back-wood's pioneer: although, we would hint, that were such to run less into the artificial and fashionable modes of living, too common, it is to be feared, even among our clergy, and were they to spend the hundreds of dollars expended in providing, what an apostle would most likely term luxuries, in educating ministers, in building or assisting to build churches, and otherwise promoting the cause of God, they might live, perhaps, more contentedly, certainly more usefully, and not die less happily."

The writer's winding up, however, should not, perhaps, be unnoticed. He expresses his longings for the extension of "our, in many respects, primitive and apostolic Church,"—and adds as an explanation of the italicized clause, the following:

"Query. Did the canons of the primitive Church require that there should be 'six bona fide settled parochial ministers in a diocese, or even (as our canon does) six officiating and resident Presbyters,' before they could proceed to elect a Bishop? Oh, for a return of those times, when Bishops were evangelists, and planters of Churches!"

The article is subscribed "A KENTUCKY EPISCOPALIAN."—*Churchman.*

Episcopal Missionary Lecture.—The introductory lecture of this interesting course was delivered on Sunday night, Nov. 27th, by the Rev. Mr. Doane, the Rev. Mr. Hopkins having performed the evening service; and, notwithstanding the inclemency of the weather \$50, as will be seen by the Treasurer's acknowledgment, were the result. So few persons were able, under the circumstances, to attend, and the plan and purposes of the "Lecture" are deemed so important to be known, that the Author has yielded to the earnest request of those who heard it his consent for its publication. The proceeds from its sale will be devoted to the general purposes of the Domestic and Foreign Missionary Society of the Church.—*Banner of the Church.*

First Response to the Proposal of "C. S."—The Rev. Mr. Doane, whose zeal and generosity in the cause of the Church are so well known, has authorized us to add his subscription of \$50, to that of our correspondent "C. S." to aid in founding the "BISHOP GRISWOLD SCHOLARSHIP."—We cannot but augur from this instance of prompt liberality that the sum required for this object, worthy and desirable for so many reasons, will be speedily contributed.—*Epis. Watchman.*

Church of Pittsfield.—The Rev. Edward Ballard, of New-Hampshire, has been invited to become the Rector of St. Stephen's Church, Pittsfield, and has accepted the invitation.—The members of that Church, with great spirit and zeal, have resolved to erect a Church edifice of stone, and have entered into contract for one, to be commenced early in the spring.—A great portion of the requisite funds have already been provided, and principally among the members of the parish.—*Banner of the Church.*

St. Luke's Church, Pottsville.—We understand that the Rev. JAMES DE PUT, of Bloomsburg, Pa. has accepted an invitation made by the Vestry of St. Luke's Church, Pottsville, and may be expected shortly to enter upon his duties as Rector of said Church.—*Epis. Rec.*

The number of Sunday Schools in this country is 7,244, teachers 63,215; pupils 491,075.

At a meeting of the Board of Managers of the American Bible Society, the Hon. JOHN COTTON SMITH, of Connecticut, was unanimously elected President of that Institution, in the room of Col. Richard Varick, deceased.

CHURCH MISSIONARY SOCIETY.—In addition to the selections of the Missionary Register from the last report, we give the following particulars from the report itself:—

The number of missions supported by the Society is nine. This may appear a small number, but it must be remarked, that each mission contains many stations, at each of which there are Missionaries, Teachers, &c.; thus North India has twelve stations, and South India nine. The whole number of "stations" is fifty-six. Among the Europeans in the service of the Society, there are 37 English, and 17 Lutheran clergymen, 38 laymen, and 54 women. Among the Natives employed, there are 4 clergymen, 443 laymen and 10 women, making a total of 603 persons engaged in Missionary duty under the auspices of the Society. There are also in connexion with its Mission 370 schools, containing 9,819 boys, 2,340 girls, 553 youths and adults, making a total of 15,791.

The income of the Society for the year ending May, 1831, was £46,584,* being less than the receipts of the preceding year by £744.

The institution at Islington, referred to in the report, is for the education of young men who are preparing to be Missionaries under the direction of the Society. This institution, we learn from the Missionary Register, has lately been deprived of the valuable services of the celebrated Professor LEE, of Cambridge, who has heretofore conducted the oriental studies of the students. He has been presented by the Lord Chancellor to a prebend in Bristol Cathedral, with the living of Banwell in Somersetshire annexed. The ministerial duties which thus devolve upon him, render it impossible to continue his attendance at the institution. He offers, however, to give gratuitous instruction to such students as can attend at his residence. The Committee entrusted with the care of the institution, "gratefully record the high sense which they entertain of the high services which, under the blessing of God, he has through so many years rendered to the Church Missionary Society, by cheerfully and zealously applying to the advancement of its objects those literary and philological attainments by which he is so eminently distinguished."

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accident, I could look upon those trains in progress, with great zest. But the charm to me is gone. When I see them now under their greatest velocity, I shudder at the sight. It is to be observed, that the velocity of these trains, in the course of a trip through, is variable; sometimes quite slow, and then again darting forward with amazing rapidity, as if in a frolic—or to make up for lost time. The rate of progress for the first class, in order to accomplish their route in the allotted time, an hour and a half, must average a little more than twenty miles an hour. The extreme rate is often, in the same trip, more than thirty miles the hour. It may be recollected that the whole distance of thirty-two miles has been run in fifty-seven minutes. That accidents of a calamitous character will sometimes occur, in these flying voyages, is to be expected. They are generally, however, hushed up by the powerful influence of the company—the presses of Liverpool and Manchester participating in the local spirit. I am credibly informed, that more than thirty lives have already been sacrificed on this railway. And it is understood, that if the accident of to-day, shall be noticed at all by the papers of Liverpool and Manchester, the world will never know its true character by that medium. An acquaintance of mine has come from Liverpool this afternoon by the railway, without having heard any thing of this affair, till I met him. When a Huskisson falls victim, all the world knows it; but when a poor man perishes, his name is never mentioned.

RELIGIOUS INTELLIGENCE.

KENTUCKY.—*New Parishes* have been organized in this diocese, as follows:—At *Hopkinsville*, by the name of "Grace Church," of which Rev. G. P. Giddings has been chosen Rector,—and in the town of *Henderson*, at the Red Banks, on the Ohio river: "a considerable number of Episcopalians are found at this place, desirous of uniting in Christian communion, and of obtaining the services of a clergyman." Four little communities—Russellville, and three adjoining—are said to be ready and anxious to organize parishes, and obtain the services of a clergyman. We have made these statements from an article in the *Episcopal Recorder*, the writer of which observes—

"Let me inquire, are there not some clergy of the Church less interestingly, and less usefully employed, than if they were in the act of feeding these sheep in the wilderness? We do not ask men who are actually settled, and actively employed in the work of the ministry, to relinquish the people whom they love, and by whom they are beloved, and come over and help us. We do not ask any to abandon a comfortable situation, and share the toils and privations of a back-wood's pioneer: although, we would hint, that were such to run less into the artificial and fashionable modes of living, too common, it is to be feared, even among our clergy, and were they to spend the hundreds of dollars expended in providing, what an apostle would most likely term luxuries, in educating ministers, in building or assisting to build churches, and otherwise promoting the cause of God, they might live, perhaps, more contentedly, certainly more usefully, and not die less happily."

The writer's winding up, however, should not, perhaps, be unnoticed. He expresses his longings for the extension of "our, in many respects, primitive and apostolic Church,"—and adds as an explanation of the italicised clause, the following:

"Query. Did the canons of the primitive Church require that there should be 'six bona fide settled parochial ministers in a diocese, or even (as our canon does) six officiating and resident Presbyters,' before they could proceed to elect a Bishop? Oh, for a return of those times, when Bishops were evangelists, and planters of Churches!"

The article is subscribed "A KENTUCKY EPISCOPALIAN."—*Churchman*.

Episcopal Missionary Lecture.—The introductory lecture of this interesting course was delivered on Sunday night, Nov. 27th, by the Rev. Mr. Doane, the Rev. Mr. Hopkins having performed the evening service; and, notwithstanding the inclemency of the weather \$50, as will be seen by the Treasurer's acknowledgment, was the result. So few persons were able, under the circumstances, to attend, and the plan and purposes of the "Lecture" are deemed so important to be known, that the Author has yielded to the earnest request of those who heard it his consent for its publication. The proceeds from its sale will be devoted to the general purposes of the Domestic and Foreign Missionary Society of the Church.—*Banner of the Church*.

First Response to the Proposal of "C. S."—The Rev. Mr. DOANE, whose zeal and generosity in the cause of the Church are so well known, has authorized us to add his subscription of \$50, to that of our correspondent "C. S." to aid in founding the "BISHOP GRISWOLD SCHOLARSHIP."—We cannot but augur from this instance of prompt liberality that the sum required for this object, worthy and desirable for so many reasons, will be speedily contributed.—*Epis. Watchman*.

Church of Pittsfield.—The Rev. Edward Ballard, of New-Hampshire, has been invited to become the Rector of St. Stephen's Church, Pittsfield, and has accepted the invitation.—The members of that Church, with great spirit and zeal, have resolved to erect a Church edifice of stone, and have entered into contract for one, to be commenced early in the spring.—A great portion of the requisite funds have already been provided, and principally among the members of the parish.—*Banner of the Church*.

St. Luke's Church, Pottsville.—We understand that the Rev. JAMES DE PUR, of Bloomsburg, Pa. has accepted an invitation made by the Vestry of St. Luke's Church, Pottsville, and may be expected shortly to enter upon his duties as Rector of said Church.—*Epis. Rec.*

The number of Sunday Schools in this country is 7,244, teachers 63,215; pupils 4,107,2.

At a meeting of the Board of Managers of the American Bible Society, the Hon. JOHN COTTON SMITH, of Connecticut, was unanimously elected President of that Institution, in the room of Col. Richard Varick, deceased.

CHURCH MISSIONARY SOCIETY.—In addition to the selections of the *Missionary Register* from the last report, we give the following particulars from the report itself:—

The number of missions supported by the Society is nine. This may appear a small number, but it must be remarked, that each mission contains many stations, at each of which there are Missionaries, Teachers, &c.; thus North India has twelve stations, and South India nine. The whole number of "stations" is fifty-six. Among the Europeans in the service of the Society, there are 37 English, and 17 Lutheran clergymen, 38 laymen, and 54 women. Among the Natives employed, there are 4 clergymen, 443 laymen and 10 women, making a total of 603 persons engaged in Missionary duty under the auspices of the Society. There are also in connexion with its Mission 370 schools, containing 9,819 boys, 2,340 girls, 553 youths and adults, making a total of 15,791.

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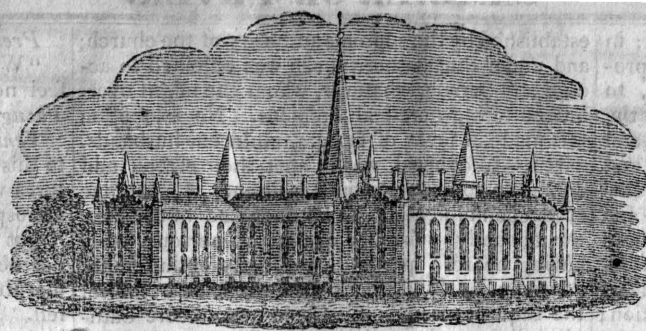
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VOL. II.

GAMBIER, OHIO, FRIDAY, DECEMBER 30, 1831.

NO. 18.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

GREEK MISSION.

The following extracts are from private letters recently received from our Missionaries in Greece. The information which they contain is of a highly interesting and encouraging character. We think the simple facts here stated speak volumes in favor of the Greek Mission. The success of the Mission thus far, has been as great as its friends could reasonably have expected; and its future prospects are daily becoming brighter and more cheering. We would therefore commend with renewed earnestness, our beloved Missionaries and the cause in which they are engaged, to the prayers and charity of those who desire the extension of the Redeemer's Kingdom. *Episcopal Recorder.*

ATHENS, July 24, 1831.

We left Tenos on the evening of Monday the 15th June, I cannot express my feelings on arriving at this place, and could scarcely believe that I beheld the *Academy* and could walk at any time in the beautiful grove. Our school was opened on Monday the 18th; on Saturday it contained 46 girls from two to eighteen years old. As soon as we can procure accommodations we shall separate the small ones into an infant school. We have relied on the Lord for strength, and have so far found it.

August 9th.—Both mind and body have been much engaged with our labors, which become daily more interesting. Our list contains ninety-nine names, from seventy-six to eighty attended regularly during the last week. The beginning was in a cellar, the only place we could get. Within a fortnight we found it too small. Out of our number six only can read, twenty of them are from fourteen to twenty years old, ten of them spelling in words of two syllables: not one knew their letters when they entered. Our attention will be particularly directed to promote in them habits of industry, and some idea of the value of time, of which they are distressingly ignorant. As far as I can judge the opportunities of doing good to this people are unlimited. Could they but be convinced (as they begin to be), that we are disinterested in our labors and do not intend to take their religion from them, they might be brought under the pure influence of the Gospel. On Sunday morning our Sunday-School assembles; that portion of our Gospel which is read at morning service in the Greek Church is committed to memory by those who can read; they are questioned on it as the scholars in the American Sunday-Schools; many of the parents and friends attend. To-day we had a congregation of fifty souls I need scarcely add, dear —, that we are happy. In the midst of such labors it would be impossible to be otherwise. Give my Christian love to — and tell all our dear people that our ability of doing good will only be limited by the means supplied from America, and I would that all who love our Church and desire the light of the Gospel to shine in these dark regions, should know it.

August 24th.—We have had, for the last ten days, an average attendance of one hundred girls, out of one hundred and forty-five registered, all of whom attend from time to time. Our success has surpassed our expectations, but great personal exertions have been necessary, as we are not able to procure an assistant female teacher. There is manifest improvement, and some circumstances daily occur which reward us for all our toil. The

boys' school, established in May, has been increased, and the best teachers procured for it. And an institution is contemplated, which, if established, will, under the blessing of God, be a lasting benefit to the rising generation of this country, and do credit to the Church to which we belong. Many articles are wanted for the school. Every thing can be turned to advantage by us, from coarse muslin, to materials for the finest needle-work; stationary of all kinds is also much needed. Say to — that I never was more happy than I am now; though my duties are arduous they are most gratifying, and strength is given me for every day. Every thing we want or ask for, is for the schools nothing is for ourselves.

October 6th.—During our preliminary visits to Athens we remained for weeks. We succeeded in hiring one house for both families, and established a school for boys under the care of a Greek Priest who was well spoken of. We also purchased a building spot, just outside the walls of the city, and made an engagement with a gentleman of great abilities, and in every other respect well qualified, as the principal teacher of a large school intended to be established on our return. We engaged the same gentleman also as a translator for the press, and made arrangements for repairing a ruined house for our presses and schools, to be ready when we returned. It was not our intention to remove from Tenos until the heats of summer were over, but on our return home the 25th of May, we determined for many reasons to go immediately.

I procured a small vessel at Syra for the removal of my family, and as I am not incumbered with much baggage or furniture, I was soon ready to go back. On the 13th of June we left Tenos, finally, after a quiet, a pleasant, and I hope not useless residence of six months and six days. We received many affecting testimonies of the strong affection of some of our friends there. It was indeed but a resting place for us, strangers as we were, and not having been designed for our permanent residence, we commenced no great work here, but we found it an excellent place for preparation and study. We could from thence look around upon the new field on which we had entered and lay our plans for the future with the more precaution. We had time to study Greek and the Greeks, and were actively employed in the instruction of some persons in English. At the same time bearing in mind our high commission, we ceased not to endeavor, by example at least, as we could find opportunity and ability, by words also to teach and to preach Jesus and His Gospel. We distributed many copies of the Scriptures and tracts, and have reason to be thankful that we can feel assured a good impression has been left behind us. We had the acquaintance of the Bishop and his clergy; they are in general in a deplorable state of ignorance and degradation. He, though esteemed superstitious, is respectable, venerable, and of exemplary moral character. To our great surprise he observed he was strongly impressed with the notion, so prevalent of late in England and Scotland, that the personal reign of Christ is near at hand, though it is very certain he has never heard of Mr. Wolff's or Mr. Irving's writings. We had formed the acquaintance also, and secured the friendship of several families who may have influence in the councils of Government. This of

course we view as of no greater importance than as it may bring our Mission into notice, and extend and strengthen its salutary influence. We know full well “that it is better to trust in the Lord than to put any confidence in man; it is better to trust in the Lord than put any confidence in princes.”

With my dear faithful companion in all my journeyings and trials, I left Tenos and the society of our dear friends who wept sore when we parted. We entered the port of Pireus at night. We alighted at the Pirean gate, and traversed the broken paths on foot over the choked up streets, and piles of stone and rubbish, broken columns and shattered capitols that occupy what once was Athens. On the 8th of July we commenced the first female school perhaps ever taught in Athens. We commenced with twenty; daily accessions soon filled our little vault, some classes were placed outside exposed to the sun and dust. The thermometer ranged from 90 deg. to 96 deg., and for too days stood at 99 deg. in the shade. At length we providentially obtained a house and fitted up a room for the female school; it has a gallery for infant schools, a good floor, &c. There are one hundred and sixty-five scholars. To attend the female school, I rise at 4 to 4½ A. M. and study lessons to be given that day. To teach Greek after so short a residence, is no easy matter. From 8 o'clock till past 12 is spent in school. From 2 till nearly 6 I am employed in the same way. The interval is devoted to various calls from the children for their sick parents, and preparation for the afternoon. Only a few moments is allowed for dinner, and none for repose, which seems almost necessary for existence in this hot climate. The whole evening is spent in fitting work for the sewing department. Things now go on better, six fine girls have been reared as monitors. All recreation, even so much as a walk, is out of the question, unless on Sunday evening after our afternoon service, when we take a walk to visit the families of our poor children. This is always a pleasant and profitable exercise. Many a poor sick creature have we healed and many cases of distress have we discovered that would have remained unknown. The gratitude of these poor people is really affecting.

NATURAL AND ARTIFICIAL STIMULANTS.

From Rev. Dr. J. Pye Smith's Preface to Professor Stuart's Prize Essays.

“O madness? to think use of strongest wines,
And strongest drinks, our chief support of health!
When God, with these forbidden, made choice to rear
His mighty champion, strong above compare;
Whose drink was only from the liquid brook.

Milton's Samson Agonistes.

From the moment that a healthy person awakes to acknowledge his morning mercies, till at night he lays his wearied limbs on the couch of sleep, he is the subject of the inevitable, but natural and lawful stimuli of the day. Light, air, the variation of temperature, labour and social intercourse thinking and feeling, are the divinely appointed stimulating agents, to urge us on to proper and beneficial actions. For repairing the vital energy consumed by this daily expenditure, God has made a well adapted provision. Does that provision consist in superadded stimulation? A reflecting child may see that the proposition is absurd. In what then does it consist?—In ways